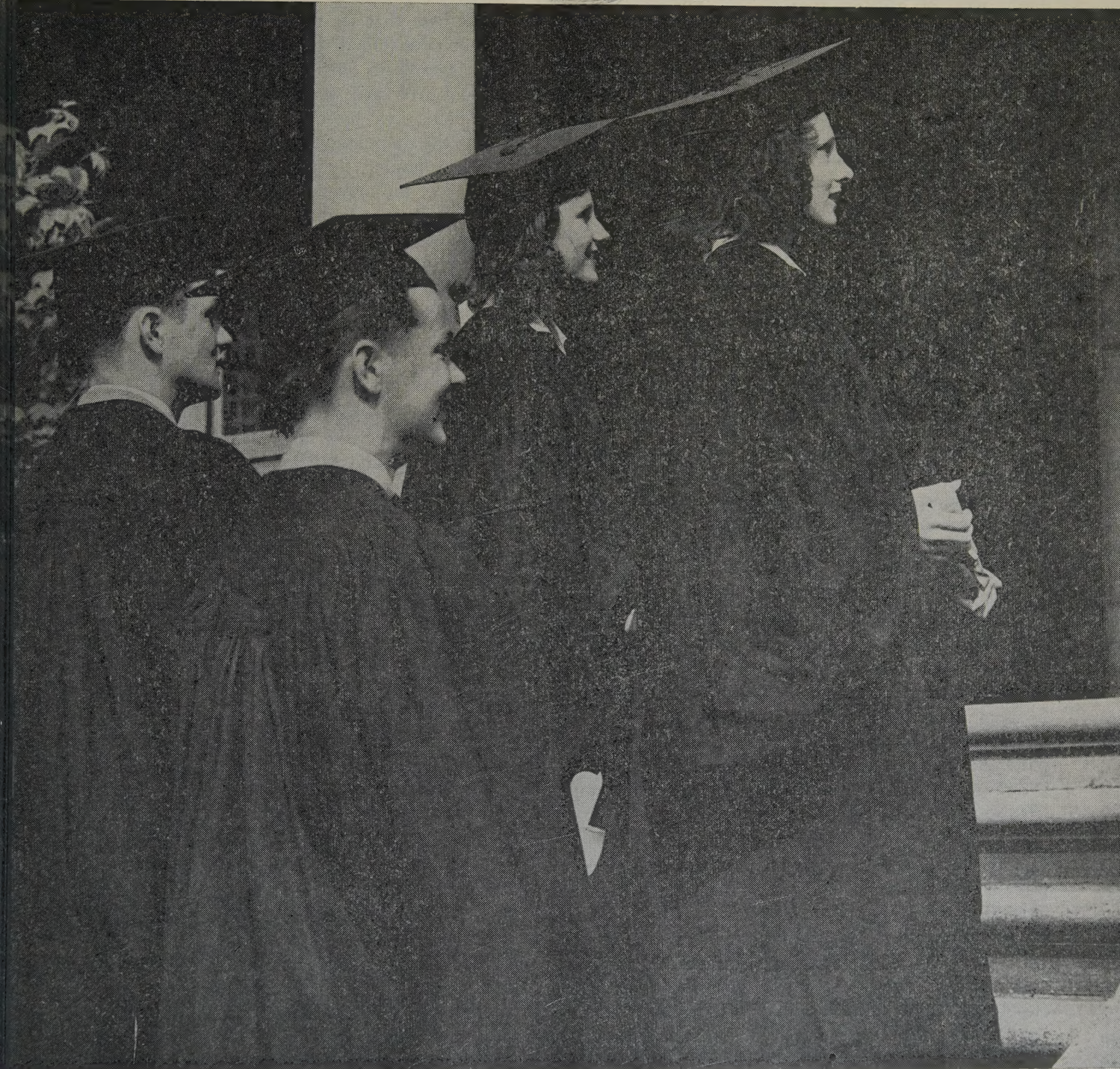


# *the Alliance Weekly*

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JUNE 20, 1956

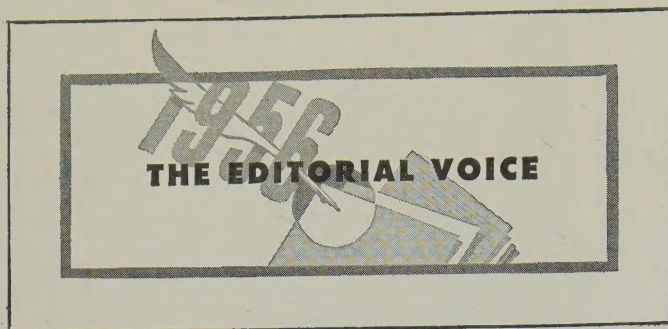


M. LAMBERT

READY TO SERVE

## Education Issue





## ALLIANCE EDUCATION—WHITHER BOUND?

Christian education has had a somewhat uncertain status within The Christian and Missionary Alliance. Several conflicting viewpoints have made their impact on our gatherings at Council and conferences, but with little crystallization of a clear-cut policy toward education in general and toward the specific educational and training program that is traditional within the Society. Our steps have been hesitant because we have not been thoroughly convinced as a movement what we should be doing.

Our indecision can be traced to a number of factors. Extremist positions have often held the floor in our Council gatherings, arguing either that education is the hope of mankind, the key to the future, the guarantee against ultimate obsolescence as a movement; or on the other hand, that education is a prop for failing spirituality, a subtle tool of Satan to rob us of our heritage, a pathway chosen only by the backslidden in heart. Doubtless both of these extremes have their small core of die-hard advocates, but most of us would probably refuse to enter either camp. Instead we would recognize the values in education in a day when an increasing number of high school graduates are accepting some college work as a "must." We would go along with the idea that the man who is to represent God to his generation must have some contact with the culture, the traditions, the historical background and the way of thinking of those to whom he goes with his message. We would agree that certainly he does not improve his message by clothing it in bad English or by betraying ignorance in areas where he should be an expert or by keeping his message obscure through lack of contact with the thought patterns of his hearers. As someone has pointed out, it is through the "foolishness of preaching" and not through "foolish preaching" that men are to be saved.

We can go a step farther, based on the actions of recent Councils, and declare that the traditional pattern of training—three years of concentrated specialized courses in Bible, theology and related subjects—no longer appears adequate for today. Most of our schools now carry four-year programs leading to baccalaureate degrees, and some have an additional year. These programs follow closely the approved Bible college pattern of the national accrediting association of which they are members. They provide the minimum requirements of a junior college

education as background for specialization in various fields of Christian training.

We have come to this point somewhat hesitatingly and with misgivings on the part of some of our constituency as to over-all trends and objectives. Although Dr. Simpson blazed a new trail by inaugurating in America the Bible school movement, we who follow have been fearful of letting the Bible school find its appropriate level in the educational framework of our day. Consequently, instead of serving as an important link in the training of all young people who are intent on entering Christian service, it has been considered by many as meeting the requirements of only a segment of our consecrated youth, and a diminishing segment at that.

It is here that we must face the incongruities of our present educational thinking. As parents we want our young people to have the best possible preparation for spiritual leadership in the years ahead. As members of the Alliance, we too often want our Bible schools to be kept to the simple though inadequate pattern of a generation ago, hoping thereby to retain intact the spiritual heritage of the movement. And because our thinking is inconsistent in our dual role of parents and members of a movement, we see many of our youth no longer availing themselves of Alliance-sponsored education and training. There is confusion where utmost clarity is vital and indispensable.

The educational ministry of the Alliance is a unique one. It has very specific objectives, as set forth in the catalogs of our schools, centered in the training of young people for Christian leadership and vital Christian ministries, especially in connection with the work of The Christian and Missionary Alliance. To accomplish these objectives in a way adequate for our day, the schools of The Christian and Missionary Alliance need to be strengthened, encouraged and undergirded so that within the realm in which their objectives lie they may perform a thorough and adequate service to the Society which has given them birth.—PAUL S. ALLEN.

## THE BIBLE OUR GUIDE

We may challenge any man to point out a single passage in the Bible which does not either teach some duty or inculcate its performance or show the grounds on which it rests or exhibit reasons why we should perform it.

For instance, all the preceptive parts of Scripture prescribe our duty; all the invitations invite us to perform it; all the promises and threatenings are motives to its performance; all the cautions and admonitions warn us not to neglect it; the historical parts inform us what have been the consequences of neglecting and of performing it; the prophetic parts show us what these consequences will be hereafter, and the doctrinal parts show us on what grounds the whole superstructure of duty or of practical religion rests.—E. PAYSON.



# The Bible Institute Movement

WHAT PROMPTED THE ESTABLISHMENT OF BIBLE SCHOOLS? TO WHAT STATE OF DEVELOPMENT HAVE THEY COME WITHIN THE PAST SEVENTY-FIVE YEARS?

By REV. HAROLD W. BOON, Ph.D

WITHIN the past seventy-five years more than two hundred Bible institutes and colleges have come into existence in the United States and Canada. These schools, for the most part, are institutions of higher education established for the purpose of training students in preparation for all forms of Christian service without requiring a college degree for admission.

The Bible institute movement was the product of the nineteenth century. The spirit of revivalism and missions had awakened many to the spiritual needs of the masses at home and in heathen lands, and numerous young people were aroused to the urgent need but were unprepared to respond. The lack of universal public education made college and seminary training an impossibility for many who were willing to give their lives for evangelistic and missionary service. In the light of the need, the conventional method of securing only college and seminary trained personnel for home and foreign service was set aside.

Albert B. Simpson and Dwight L. Moody, quite independently of each other, were led of the Spirit to pioneer the Bible institute movement on the North American continent. Dr. Simpson founded in 1882 the first school which he named The Training College for Home and Foreign Missionaries. This school was moved from New York City to Nyack, New York, in 1897, and renamed The Missionary Training Institute. The curricular offerings of this first school were much more inclusive than the offerings of most of the Bible schools which were to come into existence during the next generation.

In 1885 Dr. Simpson revised the curriculum of The Training College under three major departments. The Literary Department included English, language and literature, public speaking, logic, mental and moral philosophy, natural science, ancient and modern history, and geography, with special reference to Bible lands and the mission field. The Theological Department included Greek, systematic theology, church history, Christian evidences and pastoral theology. The Practical Department included Christian experience with special reference to the endowment of power, homiletics, evangelism and practical Christian service.

In 1886 D. L. Moody opened a similar school in the city of Chicago. He was motivated by a vision for the gigantic task of world evangelization and he recognized the necessity of using what he called "gap men" to meet the need which he felt never would be met if only conventional means were relied upon. Moody's urgent appeal was for trained laymen. He had always been profoundly interested in the Sunday school and felt that a teacher training program was essential for the preparation of Sunday school teachers. When he broke ground for his Chicago school, later

known as the Moody Bible Institute, he indicated that his sole purpose was the preparing of men and women for the intermediate spheres of Christian work which lie between the ministry and the laity. His plan was to have the students devote part time to study and part time to practical work among the poor and destitute of Chicago under the direction of competent leaders.

The basic aims and objectives of the Bible school movement have centered largely around Christ's admonition, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." The first aim has always been to know God and to worship Him in Spirit and in truth. The second aim has been to know one's neighbor, his environment and his needs. The third aim has been to help the student to know himself, his limitations and the necessity of his utter dependence upon God for personal victory and service.

Although the basic aims and objectives have remained unchanged, the methods for achieving these objectives have varied from school to school and from time to time. Curricular offerings have ranged from rather well-balanced programs of Bible and general education, which characterized Dr. Simpson's school in the beginning, to curricula offering little more than Bible courses on an evening school level. The fact that a zealous pastor could begin a Bible school program in his own church, with little planning and poor facilities, caused many weak schools to come into existence. Sound educational methods were often ignored.



*Son of an Alliance pastor, the writer of this article also entered the ministry. Previous to 1938 when he responded to the call to teach at the Nyack Missionary College, Nyack, N. Y., he had served as pastor. For two years he was a member of the staff and then of the faculty at Houghton College. He also served as Navy chaplain. Beside being Dean of Nyack Missionary College he is professor of Christian Education and Bible.*



Many graduates made a real contribution to the cause of Christ and His kingdom, but others were characterized as having a zeal without knowledge. Many educators felt that the educational techniques used in the Bible institute movement were very shoddy.

Because of the lack of any uniformity of educational standards, it was difficult for educators to know how to evaluate the work done by a student in a Bible institute. Many recognized institutions of higher learning refused to grant any advanced standing to graduates of any Bible institutes because they had no way of determining the quality of the work completed.

Since the curriculum is what a student actually learns and not what the catalog of a school indicates that he should learn, a serious re-evaluation of the entire movement was needed. How were the fundamental objectives of knowing God, one's neighbor and one's self, being achieved? The fact that a student could memorize spiritual platitudes or make a mental assent to a set of beliefs, perpetuate stereotyped phrases or acquire a collection of ready-made answers to the problems of life, was no indication that he was prepared for Christian service.

A sound Bible school education

must seek to develop the highest Christian attitudes and values; it must teach the student to think creatively and to make sound judgments, and to sharpen his tools so that he may be able to use them effectively in the service of the Lord. By lecture, discussion, library research, laboratory, workshop and field work such knowledge is acquired.

But an education is more than the mastering of subject matter. The memory of teachers and classmates who know God and depend upon Him for spiritual, mental, physical and financial needs can never be forgotten. The daily chapel services, the missionary prayers, the Christian service assignments or the weekly missionary meetings when God's call is heard for a particular field of service, make lasting impressions.

The Bible institute movement is more than buildings and textbooks, teachers and curricula. It is living for God while enrolled as a student, developing attitudes in prayer and techniques for sound Bible study and learning to give sacrificially and to live victoriously.

Because of the many changes that have taken place in the Bible institute, the realization of the need for a critical re-evaluation of the movement became widespread. Schools began to examine what they were producing in the light of their stated aims and objectives.

In 1947 the movement formed its own accrediting agency to effect a thorough self-evaluation of member and applicant schools to determine whether or not they were achieving the objectives for which they were supposed to exist. The results have been far-reaching. Without depriving a school of its individuality, glaring defects were discovered and remedied; sound health and safety standards were demanded, adequate financial accounting was required, recognized educational procedures were followed, a code of ethics was adopted and a uniform policy of transfer of credits among member institutions was established. The member schools elected their own officers and set up their own standards of procedure after consultation with specialists in the field. The Accrediting Association of Bible

Institutes and Bible Colleges has now been recognized as the national accrediting agency for the field of Bible by many state departments of education, and its list of accredited schools is now published by the United States Office of Education in the annual Directory of Higher Education.

The Bible institute movement, born of God, has continued under His blessing and is being used for the salvation of countless multitudes. One Bible institute lists 2,700 active missionaries among its former students. The movement stands today as a testimony to the consecrated faculties and staffs who have labored unselfishly and sacrificially for God. It is a testimony to the consecrated young people whom the Lord has called during the past seven decades. These students have counted not their lives dear unto themselves but have been expendable for Christ's sake.

The movement is a testimony to the earnest prayers and sacrificial gifts of God's children who have realized that to advance at home and abroad we must have adequately trained personnel. Bible institutes have been poorly endowed financially but they are richly endowed by faithful stewards who intercede in prayer and give of their limited means that worthy students may be prepared for Christian service.

During the past seventy-five years weaknesses have been evident, but God has been patient and has honored the movement. Today it is stronger in every respect. More Bible and theology courses are taught now than at any period in its history. Valuable courses in the field of general education have been added to the program of study, providing the student with a sound educational foundation. Individual schools have specialized in particular phases of missionary endeavor.

The prospect for the future is very promising. The imperative need is for the anointing of God and the endowment of His Spirit to come upon each Bible institute or college, so that the graduates will go forth depending not on a diploma or a degree but on the Holy Spirit to possess and use their trained lives to the salvation of souls and the furtherance of His kingdom.

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# High Lights of the Business Sessions

## The 59th General Council, Omaha, Nebraska

By REV. CHARLES E. NOTSON

WHEN all the accredited delegates to the 59th General Council were seated, they with the corresponding delegates and friends comfortably filled the auditorium of the Omaha Gospel Tabernacle. The final report of the Committee on Credentials stated that 803 accredited and 175 corresponding delegates were present.

Outside distractions were eliminated in the simple yet beautifully designed building. The new seating, lighting and air conditioning all contributed to providing an atmosphere highly favorable to a large group of delegates concentrating upon matters related to the spread of the gospel at home and abroad. Committees had suitable rooms in which to meet and a commodious office was equipped for use of Council typists. Three microphones on stands and one on the Chairman's lapel insured a good hearing for everything that was said.

Business of the Council centered at first around the President's report and reports of the six departments of administration. These reports were read in the business sessions Thursday and Friday. As usual when Dr. Tozer read the report for THE ALLIANCE WEEKLY Department he supplemented the printed text with illuminating bits of information which gave an insight into some of the things involved in editing such a magazine as the WEEKLY. While paying tribute to the pastors and laymen, whose hard work in the subscription campaigns each fall has been an important factor in boosting the circulation to the highest in its nearly seventy years' history, the Editor reaffirmed the determination of himself and members of the staff "to make THE ALLIANCE WEEKLY so good it will sell itself."

Following the reading of the

Foreign Department Report, special recognition was given to Dr. A. C. Snead, the retiring Foreign Secretary. He has served in this office for thirty-five years, and for two years previous was Assistant Foreign Secretary.

Prefacing the reading of the Home Department Report with a word of personal testimony, Rev. H. E. Nelson spoke of his remarkable recovery after undergoing two operations for cataracts. He attributes his present clear eyesight to God's intervention in response to the intercession of faithful friends throughout the Society.

Pausing at the close of the list of fellow laborers who had died since last Council, Mr. Nelson announced that Rev. J. A. MacMillan had just joined their number. The members of Council stood while Mr. Nelson led in prayer, thanking God for the fruitful ministry of Mr. MacMillan and appealing for comfort on behalf of his loved ones.

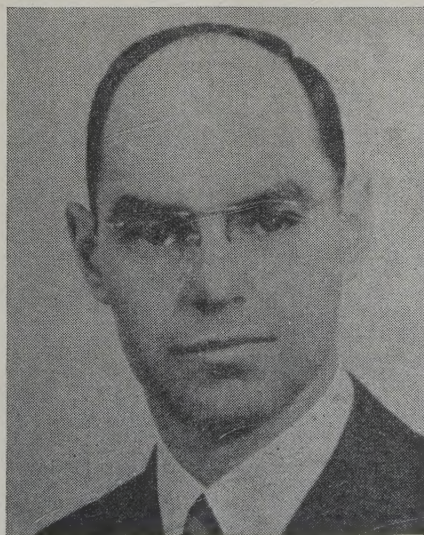
Rather than looking back to Pentecost and observing it as a day to be commemorated, the Home Secre-

tary called upon the members of The Christian and Missionary Alliance to *advance* to the Pentecost that must now be experienced. "This generation must advance to its own baptism of power, advance to a divine endowment for victorious and gracious living, and to a supernatural endowment for effective and fruitful service."

Aside from the report as read by the Home Secretary, informal presentations of the work of extension under the direction of Rev. David N. Clark, Assistant to the Home Secretary, were made vivid by the use of a map and posters. A special conference on Sunday school work, led by Miss Mavis Anderson, had preceded the Council. Rev. Weldon B. Blackford, National Youth Secretary, in a period assigned for the purpose, acquainted the delegates with the progress being made in the Alliance Youth Fellowships.

In presenting the extension program the Home Department emphasized the necessity of enlarging our ministry at home in order to support our work abroad. The Coun-

Rev. Louis L. King, Foreign Secretary



Rev. Louis L. King, who was elected Foreign Secretary of The Christian and Missionary Alliance at the General Council in Omaha, Nebr., succeeds Dr. A. C. Snead, who is retiring after more than thirty-five years as missionary leader of the Society.

Mr. King began his ministry in the Society in 1938, following his graduation from Nyack Missionary College in Nyack, N. Y. He served churches in North Tonawanda, N. Y., Westmont, Ill., and Lincoln, Nebr. In 1947 he and Mrs. King, the former Esther Martz, left for India, where they served for six years in the Gujarati area of the field.

Mr. King was appointed Area Secretary for India and the Far East in January 1954, and has traveled considerably in the interests of the work.

Mr. and Mrs. King and their four sons, Paul, David, Stephen and Mark, live at Nyack, N. Y.



cil favorably received the plan of the Home Department to set 102 new churches as the extension goal by the Council of 1957.

The Treasurer, Rev. B. S. King, expressed praise and thanksgiving to God for the consistent sacrificial giving of His people. The general fund income for 1955 amounted to \$2,887,000, an increase of 6.8 per cent over 1954. Special gifts for missions and missionaries totaled over \$457,000. However, in the same period there has been a 9.8 per cent increase in expense. Although the Finance Department has handled a greater amount of money during the past year than at any equal period in the history of the Society, mounting costs due to world-wide inflation make necessary a 10 per cent increase every year as a bare minimum in order to provide for projected expansion in missionary personnel.

The report of the Education Department, given by Rev. W. F. Smalley, Secretary, indicated that the schools of The Christian and Missionary Alliance are undergoing a period of major realignment to help them meet the increased demands being placed upon them. Two have transferred to new campuses and one has acquired additional land.

In his report on the work of the Publication Department, Mr. P. B. Christie said: "Our sales records reveal the significant fact that more of Dr. Simpson's books are being sold to independent and denominational groups than to the Alliance constituency, particularly those volumes dealing with the subjects of the Holy Spirit and the Spirit-filled life."

Both in this report and at the time the committee which acted upon it had the floor, Mr. Christie explained why the publishing houses operate at a financial loss. Both he and the committee stressed the importance of loyal patronage for these agencies of the Society. The Publication Secretary said: "Very frankly, if we are to survive financially and continue as the publishing outlets for the Society we must receive a much larger volume of business from our Alliance churches than we have experienced in recent years." And he added in effect, "We are estab-

lished for the convenience of our Alliance people and we must have their business to operate without a deficit."

On the brighter side Mr. Christie stated, "It is encouraging to note that 278 Alliance churches ordered the *Christian Publications Graded Lessons* in whole or in part for the first quarter of 1956. This number increased to 429 for the second quarter of 1956." Churches and denominational groups other than those in the Alliance are also ordering these supplies for use in their Sunday schools.

When the Council committees reported, the President's report occasioned much discussion. There was ready approval for setting definite goals to be achieved by 1960. These include 1,000 active missionaries, increasing the number of churches at home by 500, and building the circulation of *THE ALLIANCE WEEKLY* to 75,000. A recommendation that a commission be established to study "the entire picture of our educational system" drew attention because of its final words, "It is understood that this study shall not be prejudiced by any existing legislation."

An amendment was finally passed which restricts the commission from including in its study the question of establishing a liberal arts college. Legislation on this subject has been passed in previous Councils after careful investigation and thorough

discussion. It was not thought desirable to reopen the matter for consideration by this commission.

One of the recommendations brought in by the committee on the Report of the Foreign Department introduced a dramatic interlude. It suggested the appointment of a committee to study the results of a survey now being made by the Foreign Department relative to non-Caucasian young people receiving consideration as candidates for service on the foreign fields.

Rev. Charles Williams, from New Kensington, Pennsylvania, obtained the floor and explained to the Council the problem faced by colored pastors and evangelists. Churches they serve have grown apathetic toward missions since no missionaries from their membership are being sent to the foreign fields. Mr. Williams said that if colored young people could be assured that they would be considered for appointment enthusiasm toward foreign missions would again flourish. The delegates gave Mr. Williams a warm ovation in appreciation for his able representation of this condition and his manifest concern that a missionary spirit be revived.

Lest it be thought that the Society had refused to send non-Caucasian missionaries on account of racial discrimination, Rev. Franklin Ballard, from French West Africa, pointed out the reason colored missionaries did not continue serving in Africa. Neither the white nor colored missionaries had objected. The colonial situation caused the African people to deny proper respect to those of their own race from other countries, a condition which greatly handicapped the colored missionaries and impaired them in their work. The Council delegates were unanimously in favor of giving careful study to the question.

A fine spirit prevailed throughout the Council and there was manifest a great determination to pursue the task committed unto us. One veteran lady missionary was heard to say, "I enjoy the business sessions in particular. The devotional meetings are good but I can attend services of this nature most any time. The business holds special interest for me."

*Beloved, I know that Christ  
is kindest in His love  
when we are at our weakest.*

*His mercy hath a set period  
and appointed place*

*how far and no farther  
the sea of affliction shall flow,  
and where the waves thereof  
shall be stayed.*

*He prescribeth how much  
pain and sorrow,  
both for weight and measure,  
we must endure.*

*Ye have then good cause  
to give your love to Christ;  
He who is afflicted  
in all your afflictions  
looketh not on you in your  
sad hours with an insensible heart  
or dry eyes.*

—SAMUEL RUTHERFORD.





DAVID R. ENLOW, Editor

## AT HOME

**Senator seeks Bibles for federal prisoners:** Senator William Langer (R.-N. D.) introduced legislation in Congress to require all federal penal and correctional institutions to "maintain a supply of Bibles and religious literature to be furnished to any federal prisoner at his request." The senator said he felt such religious literature would be very helpful to prisoners in their rehabilitation. He said the government should not rely exclusively on private agencies for donations of religious literature to federal prisons.

**Tract society expands Tracard project:** Expansion of the American Tract Society's Tracard project to meet "an unprecedented demand from all parts of the world" was announced in New York by Henry G. Perry, its executive secretary. Under the project, launched at the beginning of 1955, the society distributes cards bearing Kodachrome photos of American scenes, flowers, and personalities on one side and religious messages on the other. The cards are aimed at stimulating—among "collection-minded" children—an interest in Sunday school attendance.

## ABROAD

**Lutherans of world number 71,500,000:** There are approximately 71,500,000 Lutherans in the world, according to estimates in a new handbook compiled in Geneva by the Lutheran World Federation. Dr. Carl E. Lundquist, executive secretary, said the figure represents about 32 per cent of the world's Protestants. The estimates do not include Lutherans in areas where there is no organized Lutheran church or mission, small Lutheran congregations in such countries as Belgium and Mexico, or German and Scandinavian Lutheran churches outside the home countries.

**Choir leaders form organization to revive liturgy:** An organization aimed at "reviving and renewing the liturgy" and promoting "a deep spirit of church unity" among young Christians was founded at a conference in Bremen, Germany, of Protestant choir leaders from several nations. Participating in the setting up of the Ecumenical Fellowship of Choirs in Worship were church music masters from Anglican, Lutheran, Reformed, and United Churches in England, France, the Netherlands, and East as well as West Germany.

## THE PRESS

**New Russian Bible edition published:** The Moscow Radio reported that a new edition of the Russian Orthodox Bible has been published, the first since 1918. "The Moscow Patriarchate," the broadcast said, "has published a new Russian translation of the Bible with an index of parallel passages in its various books. Unlike the old synodal Bible, published in 1918, this edition is printed in the new spelling."

**Urged to improve relations with communications media:** Christians were urged by a speaker at the tenth annual international conference of the Child Evangelism Fellowship in Wichita, Kan., to concentrate on "improving public relations" with newspapers, radio, TV and other media. Robert Walker, of Chicago, editor of *Christian Life*, said, however, that of all media used to spread information, "the written word reaches the largest audience." Pointing out that religious matter was the principal press product in the first one hundred years of this nation's history, he said, "We are losing our leadership."

## PEOPLE SAY

**Bishop Samuel Wolgemuth, overseas director of YFC:** "Two significant factors stand out in my mind as I recall the contacts made throughout the world. One of them is that, almost without exception, I witnessed in these lands a coming to the fore of evangelical national leadership. The second thing is that this group includes a number of young men who are catching the vision of aggressive evangelism. True, there are not enough of them, but I cannot help praising the Lord for those there are."

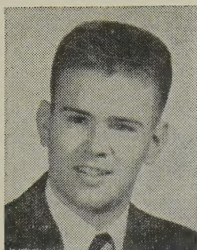
## ODDITIES IN THE NEWS

**Methodists to invite foreign workers here:** The Methodist Church, which for years has been sending missionaries abroad, has decided to bring some overseas preachers to this country to do some preaching. Under a plan approved by the general conference in Minneapolis, Minn., "outstanding leaders and preachers" from mission lands will be invited to this country in 1958 to lead a "mission to America." Purpose of the mission, the report said, will be "to lead the Methodists of America toward a great spiritual awakening and to deeper devotion to the gospel of Jesus Christ."

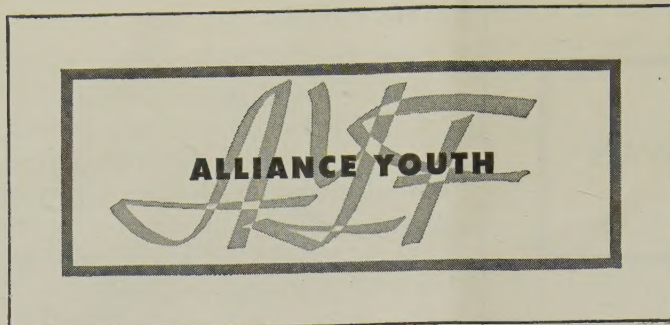
## SIGNS OF THE TIMES

**Egypt warns mission schools they must teach Koran:** The Ministry of Education warned Protestant and Roman Catholic mission schools that they are obliged, beginning next year, to provide instruction in the Koran to Moslems among their students. Such instruction was ordered in a decree issued by the ministry last December. The decree stipulated that the private schools also must provide courses in Egyptian history, geography and civics. The courses must be given according to government curriculum by approved instructors.





James Lewis



## My First Year in Bible School

By JAMES LEWIS, Ottumwa, Ia.

"Satisfaction guaranteed or double your money back." Everyone in this money-mad world of today has at some time or another heard or read these words. As a graduated Christian senior, fresh out of high school, I was looking about for something to do with my life that would really count. So it was that after much indecision I embarked on an experience that would really prove to be the turning point in my life.

My main reason for attending the St. Paul Bible Institute was that I might grow spiritually. Surely if I were to grow in the Lord I ought to be able to do so in the spiritual atmosphere of a Bible school. And sure enough, the first words I heard on campus were, "May the Lord bless you, Jim." These words represented the fellowship I needed.

I shall not soon forget my very first chapel service. As the assembled students stood and sang joyous praises to the Lord, tears of joy and happiness coursed down my cheeks. I knew then without any shadow of a doubt that I was in the place where the Lord could instruct me and mold me for His service.

Bible school quite naturally has a full schedule of classes. I had enjoyed my courses in high school, but I soon found the classes at Bible school were altogether different. I found myself in an entirely new environment where each class was opened with prayer. All of my classes have been wonderful, but I have especially enjoyed my Bible subjects. For the first time in my life I possess a working knowledge of the Bible so that I may now use it effectually in my own life.

Probably I have learned more outside of the classes than in them, in that I have been able to live experientially the Christian walk that has been taught in the classes. One of the extracurricular activities during my freshman days was the World Missions program. Practice was long and arduous but worth it all. As we sang the songs and heard the speakers, my own heart was moved upon by the Spirit of God. The work of missions has a meaning that was not present before. I thank the Lord for this because I now vividly see the millions that are groping in the dark with no one to tell them of the Christ that can save them from sin.

Another activity that has meant a great deal to me has been the privilege of singing in one of the musical organizations of our school, the St. Paul Choral Club. As we have traveled from place to place, singing and testifying, we have seen scores of young people who need Christ as their own personal Saviour. How our hearts have longed to see them come to Him and receive that rest of heart which He alone can give.

Yes, this first year has meant much to me in many ways. I think of the prayer meetings, the fellowship of the dormitory students, the good times in all school activities, tract distribution and many other things. But most of all I thank Him for bringing me to the spiritual position that I had previously been unwilling to accept, and that is the total commitment of my life to Him. Before, I held onto my life, not willing to give it to Him, but now I can say, "Lord, do with me as Thou wilt."

## Dangerous Driving and Morals

They were only figures in the newspaper or on radio newscasts. It seemed a simple case in addition: ten more traffic fatalities . . . twenty more killed . . . seven sent to hospital with serious injuries. . . . Yet children wait for their father in vain, parents need one less chair at the supper table, mother must go to work now. When added together the total of those who died in traffic accidents during the last year in the United States is higher than the casualty list during the whole Korean War—with Canada not far behind, if at all.

Yes, the headlines have disappeared, the graves have been closed, the figures totaled. But the total in human misery and suffering can never be summed up.

We maintain that drink was a factor in about 50 per cent of these accidents. Possibly. But what about the other 50 per cent, those accidents involving prominent citizens, well-known church members, Christian leaders? Was it always the other fellow's fault—or could it involve *sin*: recklessness, selfishness, thoughtlessness?

Oh, we find enough excuses. We were in a hurry to get to the service ("Should've started sooner"), or those slow drivers wore out our patience ("Why don't they go sight-seeing somewhere else?"), or that silly slow zone shouldn't be there anyway ("There're no children playing here now"). Our conscience becomes dull through frequent disregard of its warning voice.

We may dedicate our automobiles to the Lord but we are still driving it. We may call for stricter law enforcement but drive with an eye on the rearview mirror to spot any stray police car.

As Robert Royster has written: "It is not enough to advertise and propagandize against dangerous and illegal driving practices; sin has seldom been noticeably affected this way. The best answer to the problem is to recover our moral senses on the highway."

Until we as Christians learn to "do all to the glory of God" we will continue to contribute to the toll of dead and injured on our highways. May God help us to give account of our driving to ourselves.—*Condensed from MENNONITE OBSERVER.*



# The Chile Mission's Unique History

By JOHN BUCHER

ONE year after the union of The Christian Alliance and the International Missionary Alliance the Chile Mission came into being. Two independent missionaries, Henry Weiss and Albert Dawson, arrived in Chile in 1897 and began work among German colonists, but preaching also to the Chileans. Thanks to the help of some German brethren, property and a church building were obtained in Victoria. This was the missionary center for some time.

A Spanish hymnal was soon urgently needed. This led Mr. Weiss to set up a printing shop. The printing work he began continues to the present time. Being a versatile man Mr. Weiss bought the type and made his own press. By 1898 he was publishing a weekly entitled *La Alianza* and a little later began publishing a paper in German, *Der Missionar*. The news of the good work being done by these brethren reached New York with the result that the Board of Managers officially took this work under its wing during the latter part of 1898.

The history of early Alliance missions in Chile tells of a rapid spreading of the work. This was largely due to the mobility of the missionaries. They were men richly endowed with the vision and spirit of Paul. They pushed as far as the remote island of Chiloé which, fifty years later, is still a frontier. By 1904 they had baptized their first converts on Chiloé.

Needless to say, between Victoria and Chiloé many gaps were left. Though these early missionaries suffered many hardships and even

physical violence, they were able to open new centers in many places. The work among the Germans continued to prosper and many of them became faithful workers. It was providential that during this period most of the Alliance missionaries spoke German. About this time a second magazine in German was published.

By 1925 there were about thirty-five official workers, including both missionaries and nationals. There were twenty-seven organized churches and sixty-five preaching points. In these twenty-four years the Chile Mission experienced a growth more rapid than has been seen any time since. After that period missionary activity tapered off. Four experienced missionary couples were transferred to Colombia; others left the Society and some resigned because of doctrinal views. These and other factors depleted our forces so that by 1928 only eleven missionaries were left and in a few years this number was reduced to six, which was less than there were

in 1910. New missionaries began to arrive in 1940.

Not all was dark however. The Chilean church became autonomous in 1928 and has handled its own affairs ever since, receiving relatively little subsidy from the Mission. It has its own executive committee and treasury. All church properties are owned by the national church. Conferences and conventions are held under their direction. Placement of pastors, problems of discipline and general planning of the work are done by the nationals alone. However, all missionaries are invited to attend the conventions. We have a voice and can vote. The field chairman is a member of the national executive committee. Only the Bible institute and printing plant are under missionary control.

As we look back over the past twenty years it would seem that the weakest aspect of the work has been the recruiting of new workers. One of the main reasons we have not gone farther is the shortage of pastors. We do not have enough to



## The Chile Mission

FIRST ROW (left to right): Mrs. R. L. Minnick, Mrs. E. C. Eck, Mrs. M. S. Amstutz, Mrs. James Woehr, Mrs. R. E. Newman, Mrs. J. C. Bucher, Miss E. L. Boehnke. SECOND ROW: Messrs. Minnick, Eck, C. B. LeFevre, Amstutz, Woehr, G. M. Constance, Newman, J. C. Bucher.



care for our present congregations, let alone to open up new centers. This deficiency is being corrected by the number of students preparing for the ministry. The missionary staff has also been increased though we still need at least two more couples and some single ladies for children's work. Of necessity the greatest portion of our missionary staff is allocated to the Bible institute and publication work. Evangelistic efforts are planned for the Concepción and Chiloé areas.

This year Rev. George Constance visited Chile and aided in the organization of the missionaries as a regular field. We feel that in this move the Chile Mission is now more free to develop plans and policies for the future work of evangelization. We plan to reach the great Santiago area with its population of almost one and one-half million and also move southward from Chiloé to the Strait of Magellan.

Chile is growing economically. Her material development increases the spiritual needs of the people for modern civilization only tends to satisfy the external requirements of man. Consequently the demands upon the missionaries and national workers increase as we endeavor to fill this spiritual gap.

*Missionaries in costume added to the interest of the Council missionary rally in Omaha. Pictured are Rev. and Mrs. W. H. Braun, of Congo.*



A. P. MCGARVEY

*Students of the Bible school in Hiroshima, Japan. Two graduated this year.*

## Students in Active Service

By REV. RAYMOND N. STUMPF, Japan

Japanese Bible school students have been holding Sunday schools and preaching services in ten different places throughout the past school year. Four of these places were newly opened. Attendance has averaged a total of four hundred and fifty persons each week, and a number have been saved.

While the weather was warm enough, the students conducted meetings on the streets. Their musical instruments were an aid in securing crowds. Later in the season they began systematically visiting from house to house. This form of ministry brought them face to face with every problem in personal evangelism. As a result they have been stimulated to search the Scriptures in order to answer the sudden inquiries put to them. They are encouraged to see many new people coming to the church services who have been contacted in one or the other of these forms of ministry. At least two of them have entered into life eternal.

Correcting the hundreds of papers coming in the mail each day from people enrolled in the Bible correspondence course is no small task. Accompanying the papers are questions about the Bible and Christianity. Finding appropriate answers is valuable experience and broadens the students' knowledge of the Word.

Two men were graduated this year. Mr. Ogasawara is assisting his pastor in rural evangelism near Shikoku. Mr. Nakamura is pastor of the church in Matsue. As these two men enter these fields of service they should have faithful prayer support. As God continually fills them with His Holy Spirit they will be made truly fruitful unto every good work, increasing in the knowledge of God.



# "The Nations Speak"

## The Omaha Council Missionary Rally

By ANITA M. BAILEY

ONE of the most anticipated services of the Council is the missionary meeting held on Sunday afternoon. Many thought that the rally this year, directed by Dr. R. R. Brown, was one of the most impressive ever held. The theme of the service was "The Nations Speak."

Nearly one hundred missionaries in the colorful and exotic garb of the lands they represented marched from the Hotel Fontenelle to the Civic Auditorium, led by the Preachers Chorus singing the rousing marches of the Church. Groups of friends from the area around Omaha swelled the audience to nearly the full capacity of the Music Hall.

On the platform the missionaries were seated according to their fields, identified by banners. This in itself served to impress the audience with the world-wide scope of Alliance missionary activity: five fields in Latin America, six in the Far East, three in Africa, three in the Near East, India, the Overseas Chinese and the Islands, including Japan, the Philippines, Indonesia and New Guinea. The Society is evangelizing, teaching, and establishing the church among nearly fifty-four million persons in these fields; in addition we are obligated to pray for the twenty-one million in our former fields in China and eleven million in North Viet Nam, now closed to missionaries.

A special delegate to Council this year was Rev. R. P. Chavan, moderator of the Alliance churches in India, who was warmly received. At the previous meeting his report on the value of the conference of national leaders and missionaries in the Far East, held in Bangkok last fall, brought great encouragement. He said that the vision received there had resulted in revival in the Indian church, which is now experiencing

the greatest spiritual advance in its history. Mr. Chavan led in prayer in the Marathi language. Later, at the request of Dr. Brown, he sang an Indian song in real camp-meeting style.

As the missionary groups quoted Scripture or sang choruses in the language of their people, Council literally heard "the nations speak." The theme was carried throughout the program, with brief and informative messages on current missionary subjects.

Rev. R. H. Smith, of India, who spoke on "The Rise of Nationalism" and its relation to missionary activity, clearly defined the difference between the love of country which creates a healthy self-respect and serves to raise a nation economically, and the nationalistic spirit which seeks to expel the missionary and the Christian message.

"The Menace of Communism" was described by Rev. Theo G. Ziemer, of Thailand. This system which has already shut millions of people away from the free world is trying by every means to gain control of other areas, especially among the less prosperous nations. This fact obligates us to intensify our missionary endeavors.

Rev. R. N. Stumpf graphically pictured "The Effects of Materialism" on Christian missions. He described Hiroshima, Japan, after the world's first atomic bomb had shattered the city. There was poverty, distress of body and mind, a search for spiritual security; people received the gospel eagerly. In 1956 the streets are full of stylishly dressed people, but business and pleasure occupy their attention. Instead of spiritual hunger there is a worldly sophistication which resists the message of Christ.

The national church on the mis-

sion fields was described by Rev. Willys K. Braun, of Congo, as "the supreme achievement of the Holy Spirit." In a changing world the changeless Christ still heads His Church and as He manifests Himself through the national leaders the missionary is freed for pioneer or specialized ministries in other areas.

There was a song of praise from the nations in the message of Rev. Harry W. Post, of Indonesia, who spoke of "The Power of the Gospel." From the mountains and the plains, from jungles and the crowded cities of the world tens of thousands of believers join in singing "I am so wondrously saved from sin," and they, with us, await the appearance of the Son of God from heaven.

At the close the Preachers Chorus, which added greatly to the inspiration of the service with their music, sang with great feeling "They Are Calling." Dr. Brown then appealed to the audience to answer the cry of the nations with passionate prayer, with money given in sacrifice and with life—the best of our youth. As the Chorus sang "Lord, Send Me There," more than twenty appointed missionary candidates went to the platform, and dozens of young people in the congregation stood to indicate their willingness to answer the Lord's call for service. President H. L. Turner dedicated all these young people to the Lord.

Before the service was dismissed Dr. Brown asked for a special offering for the building of a house in the Baliem Valley, New Guinea, the frontier of missions. With the appointment of seven new missionary couples to the Valley this year seven prefabricated houses, at a cost of \$3,000 each, will be needed. It was announced later that \$2,160 in cash was received, with other amounts pledged.





CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

### To the Fields

Rev. and Mrs. E. J. Sahlberg and children, David and Evelyn, left New York on June 4 by plane for Thailand. Mr. and Mrs. Sahlberg first went to the field in 1950 and are now returning for their second term of service. They will be living in Nongkhai.



Haldyne Spriggins  
Congo

ing in the normal school in Maduda, Congo.

Mr. and Mrs. Daniel P. Bordreuil and daughter, Marie-Lise, sailed from New York on June 5 for France. After several months in their respective homelands, France and Holland, they will go on to Viet Nam to begin their missionary service.

Mr. Bordreuil is a graduate of the Lycee of Montauban and the Theological Seminary of Aix-en-Provence and attended the Nyack Missionary College. Mrs. Bordreuil was graduated from the University of Marseille and attended Emmaus Bible School in Switzerland and the Nyack Missionary College.

### On Furlough

Miss Phyllis Martin arrived in Florida on May 31 by plane from Ecuador. Miss Martin went to Ecuador in 1952 and is now home for her first furlough. She is a teacher in the Alliance Academy in Quito.

### Area Secretary Visits Africa

Rev. George S. Constance, Area Secretary for Africa, the Near East and Latin America, left New York by plane

on June 1 for a two-month itinerary of our fields in the Congo and Gabon. Mr. Constance will visit all the stations and confer with the national leaders, as well as attend the missionary conferences. Pray that God's blessing will attend his ministry. The national church in Congo has the largest membership of all our mission fields, with nearly 34,000 active members. Over 5,000 persons were baptized in 1955.

### The New Generation

On May 22, to Rev. and Mrs. Paris W. Reidhead, Jr., Orlando, Fla., a son, David Charles.

On May 22, to Mr. and Mrs. David Tjart, Sudbury, Ont., Canada, a daughter, Carole Anne.

On June 3, to Rev. and Mrs. G. F. Larson, New Guinea, a son, Daniel Gordon.

### Alliance Pastor Cited

Rev. Harold M. Best, pastor of The Calvary Church of The Christian and Missionary Alliance in Los Angeles, Calif., and dean of students at Pacific Bible College, was recently given a citation and certificate as "man of the year" as the result of his activities as chaplain in the Civil Air Patrol. The citation was based on a chaplain program which he set up and conducted in the group, an auxiliary of the United States Air Force.

Chaplain Best was also chosen by the United States Air Force as missionary for the annual Protestant preaching mission at the Air Force bases at Oxnard, Cambria and Fairchild, Wash. Fairchild Base is the largest Air Force base west of the Mississippi. Mr. Best was well received and brought to the men of our Air Force a dynamic challenge for Christian living. As a pastor and counselor of youth, he is able to deal with the spiritual problems of men training for service in the armed forces.

## Letters

### A Practical Response

In THE ALLIANCE WEEKLY for May 30 you have an article, "Buried in the Bush" by G. E. McGarvey, that should call forth some action. Please pass on the enclosed check toward this work.—R. COURTNEY SMITH, Nashville, Tenn.

### A Spiritual Teacher

Two years ago a wonderful Christian woman gave me THE ALLIANCE WEEKLY for Christmas. I have been overjoyed each time it came, and it gets more helpful with each issue. I have no church. We live on an island seventeen miles from town. I have the Bible as my source of comfort and the WEEKLY for a teacher.—Mrs. E. J. CONNER, Stockton, Calif.



Mr. and Mrs. D. P. Bordreuil and child  
Viet Nam

Rev. and Mrs. E. J. Sahlberg and children, Thailand





## Sunday

DAILY READING—Jeremiah 6:1-16.

DAILY TEXT—"Be thou instructed, O Jerusalem, lest my soul depart from thee" (verse 8).

"There is only one thing," said a village blacksmith, "that I fear; and that is to be thrown on the scrap heap. When I am tempering a piece of metal, I first beat it and hammer it; then I suddenly plunge it in this bucket of cold water. I very soon find whether it will take temper or go to pieces in the process. When I discover, after one or two tests, that it is not going to allow itself to be tempered, I throw it on the scrap heap and sell it for a cent a pound. So I find the Lord tests me, too, by fire and water, and by the blows of His heavy hammer; and if I am not willing to stand the test or am not going to prove a fit subject for His tempering process, I am terribly afraid that He may throw me on the scrap heap and that it may become true of me which God said about His appointed people, 'Reprobate silver shall men call them, because the Lord hath rejected them.'"—A. B. SIMPSON.

## Monday

DAILY READING—Acts 17:22-34.

DAILY TEXT—"For in him we live, and move, and have our being" (verse 28).

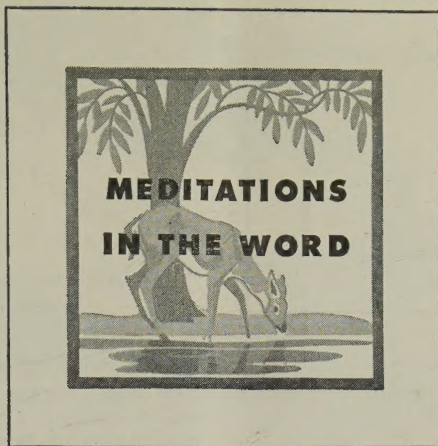
There is an old story of mythology about a giant named Antioeus, son of the earth. In order to keep alive, this giant was obliged to touch earth as often as once in five minutes, and every time he thus came in contact with the earth he became twice as strong as before. The Christian resembles Antioeus. In order to become and continue to be a truly living Christian, the disciple of Christ must often approach his Father by prayer. Every time he thus approaches Him who hears and answers prayer, he becomes stronger and more able to resist the wiles and assaults of the adversary. On the contrary, should he neglect to obtain supplies of the living water from the everlasting fountain, he will soon become faint, slide back and finally lapse into the melancholy and mortifying state of a dead Christian.—ERWIN HOUSE.

## Tuesday

DAILY READING—Matthew 3:9-17.

DAILY TEXT—"He saw the Spirit of God descending like a dove, and lighting upon him" (verse 16).

When the Lord Jesus Christ was baptized with the Spirit, it was because He had humbled Himself and offered Himself to take part in John's baptism—a baptism for sinners—in Jordan. Even so, when He took upon Himself the work of redemption, He received the Holy Spirit to fit Him for the work from that hour till on the cross He offered himself without spot to God. Do you desire that this glorified Christ should baptize you with the Holy Spirit? Offer yourself then to Him for



Compiled by EDITH M. BEYERLE

His service, to further His great work of making known to sinners the love of the Father. God help us to understand what a great thing it is to receive the Holy Ghost with power from the glorified Jesus! It means a willingness—a longing of the soul—to work for Him and, if need be, to suffer for Him. You have known and loved your Lord, have worked for Him and have had blessing in that work, but the Lord has more than that to bestow.—ANDREW MURRAY.

## Wednesday

DAILY READING—Psalm 5.

DAILY TEXT—"Unto thee will I pray. . . . In the morning will I direct my prayer unto thee, and will look up" (verses 2, 3).

A breath of prayer in the morning  
Means a day of blessing sure;  
A breath of prayer in the evening  
Means a night of rest secure;  
A breath of prayer in our weakness  
Means a clasp of a Mighty Hand;  
A breath of prayer when we're lonely  
Means Someone to understand.  
A breath of prayer in our doubtings  
Assures us the Lord knows best;  
A breath of prayer in our sorrows  
Means comfort and peace and rest;  
A breath of prayer in rejoicing  
Gives joy and added delight,  
For they that remember God's goodness  
Go singing far into the night.  
—FRANCES MCKINNON MORTON.

## Thursday

DAILY READING—Ephesians 5:11-21.

DAILY TEXT—"Giving thanks always for all things" (verse 20).

Let not thy praises be transient: a fit of music, and then the instrument hung by the wall till another gaudy day of some remarkable providence makes thee take it down. God will not sit at the table of such a niggard who invites him to a thanksgiving-feast once for all the year. God comes to His saint's house, not as a guest but to dwell with him; He inhabiteth the praises of His people (Psa. 22:3). That day thou blestest not God, thou turnest Him out of doors. David took this up

for a lifework. "I will sing unto the Lord as long as I live." In our thanksgivings we must be comprehensive: "What shall I render unto the Lord for all his benefits?" (Psa. 116:12). The skipping over one note in a lesson may spoil the grace of the music; unthankfulness for one mercy disparageth our thanks for the rest. . . . We must also distinguish between mercy and mercy; and let the choicest mercies have the highest praises. It shows a bad heart to make a great noise in prayer for corn and wine, and to be faint in our desires for Christ and His grace.—WILLIAM GURNALL.

## Friday

DAILY READING—Luke 14:25-35.

DAILY TEXT—"Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?" (verse 34).

There are three passages in the Gospels which speak of salt losing its savor, and the context of each throws much light on conditions which cause the believer to lose his saltiness: not taking seriously the conditions which govern God's blessing upon his life (Matt. 5:1-13); not judging oneself (Mark 9:42-50); not forsaking all for Christ's sake (Luke 14:25-34). Certainly, to be found always in the class of the poor in spirit, the mourners for sin, the meek, the hungry and thirsty for righteousness, the merciful, the pure in heart, the peacemakers and the persecuted, and yet rejoicing; to judge constantly the works, walk and thoughts; and, as summing up everything, to leave all to follow Christ as His disciple and thus partake of His teaching, as well as of His very life, would afford less danger of becoming saltless salt. It is something to think about, and that oftener than on January first.—PAMELL.

## Saturday

DAILY READING—Ezekiel 34:11-19.

DAILY TEXT—"I will seek that which was lost" (verse 16).

When David surrendered his life to the Lord he threw out his hands and exultingly cried out, "Thou hast possessed my reins." We all know how an experienced rider controls his restive steed. Paul knew what an impetuous, stubborn man he was before the Lord laid His hand upon him, and David too knew how he slipped down the hill and dropped into the slimy pit, and how the Lord drew him out and set his feet upon the Rock. Paul gave a similar testimony when he said: "I am apprehended of Christ Jesus"; gripped by Him with a sovereign grip. And then he said, "I am following after Him with fleet foot, panting breath, eager heart, that I may apprehend my Apprehender, and reach the golden goal of holiest character to which He calls me." There you have the Christian worker in the making. Of course, there was no smooth sailing. He had to contend earnestly for the faith.—GOSPEL HERALD.



## SUNDAY SCHOOL LESSON—JULY 1, 1956

## Nine Letters of Faith and Encouragement

1 Peter 2:19-25; Jude 3, 17-25

## GOLDEN TEXT

*"Earnestly contend for the faith which was once delivered unto the saints"—Jude 3b.*

## THE TEACHER

## BACKGROUND AND LESSON ORIENTATION

The initial impression made by the church upon Rome was favorable. Despite the militancy of the Early Church it had not faced any formidable opposition from Rome. Christianity up to the time of the destruction of Jerusalem had been vaguely associated with Judaism by her enemies. Now the worship of an invisible God, the open opposition to idolatry, the hope of a future kingdom, and other distinctive features of vital Christianity had aroused the suspicion of the government. This smoldering resentment burst into flame, incited by the profligate Nero. One can sense the feeling of portent and peril crowding in upon the little band of Christian soldiers. Their minds were filled with questions as to what constituted spiritual behavior in times like these. Peter writes directly to this issue.

## SIMPLIFIED OUTLINE

1. Suffering as Christ suffered—1 Peter 2:19-25.
2. Preserving the truth of God—Jude 3.
3. Maintaining militant spirits—Jude 17-25.

## KEY WORD ANALYSIS

- (1) "Buffeted for your faults"—*hamartanontes* (v. 20). Literally, "if sinning and being buffeted, ye are patient." A man demonstrates no great grace if he takes his punishment for sinning.
- (2) "Example"—*hupogrammes* (v. 21). Literally, "to write underneath." This was a writing copy used by scribes. This is not making mention so much

of Christ's redemptive sufferings as His behavior in suffering. We cannot follow His example by suffering for men's sins, but we can exemplify His spirit.

- (3) "Contend"—*epiagonizomai* (Jude 3). Literally, "intensively contest." Thus we are told to seriously and sincerely engage in the battle for truth, intensively not contentiously. A passive Christian is lost.

## COMMENTARY ON THE PRINTED TEXT

1. *Suffering as Christ suffered* (1 Pet. 2:19-25).

Some of the most sublime passages of the Bible are addressed to very commonplace situations. This is addressed to men who were slaves (see Bible dictionary under *slave*). A man is commendable only when he reflects Christlikeness in maltreatment. He cannot share Christ's example unless this is the case. We emulate Christ in His spirit of patience when we refrain from retaliation in persecution.

Peter points out: Christ's absolute innocence; His straightforward, honest speech; His absence of retaliation; His refusal to be vindictive; His utter commitment to God. He concludes by glorifying our Lord for the expiatory nature of His sufferings.

2. *Preserving the truth of God* (Jude 3).

Jude was a contemporary of Peter. Their messages, written to the same issue, are strangely similar and in some instances identical. Both of the men wrote against the "scoffers" and "mockers"

within the church. These intruders ("crept in unawares") have a notoriously twentieth century flavor. They are deniers of the lordship of Christ and are loose with their interpretation of God's grace (v. 4).

Jude calls the faithful to contest intensely this false position. The term that he uses shows that he is not inviting them to a contentious spirit but is asking them to take their place boldly in the ranks. They must preserve intact the ancient, holy, unique message given by God through the revelation of His will to the apostles and prophets. Likewise, the Bible is the only source of authority in current apostasy.

3. *Maintaining militant spirits* (Jude 17-25).

This segment of the epistle is self-explanatory. The enemies of the church herein described will appear in the last time. They are described as moral and spiritual derelicts. They are divisive—they "made separations" (v. 19). They are reprobate—"having not the Spirit."

The high tone of the conclusion of

Jude's epistle is in great contrast—"but ye, beloved": (1) establish yourselves in your most holy faith; (2) pray in the Holy Ghost; (3) keep yourselves in the love of God; (4) look for the mercy of our Lord. The teacher should note that these are to be presented as the responsibility of the believer in the last days.

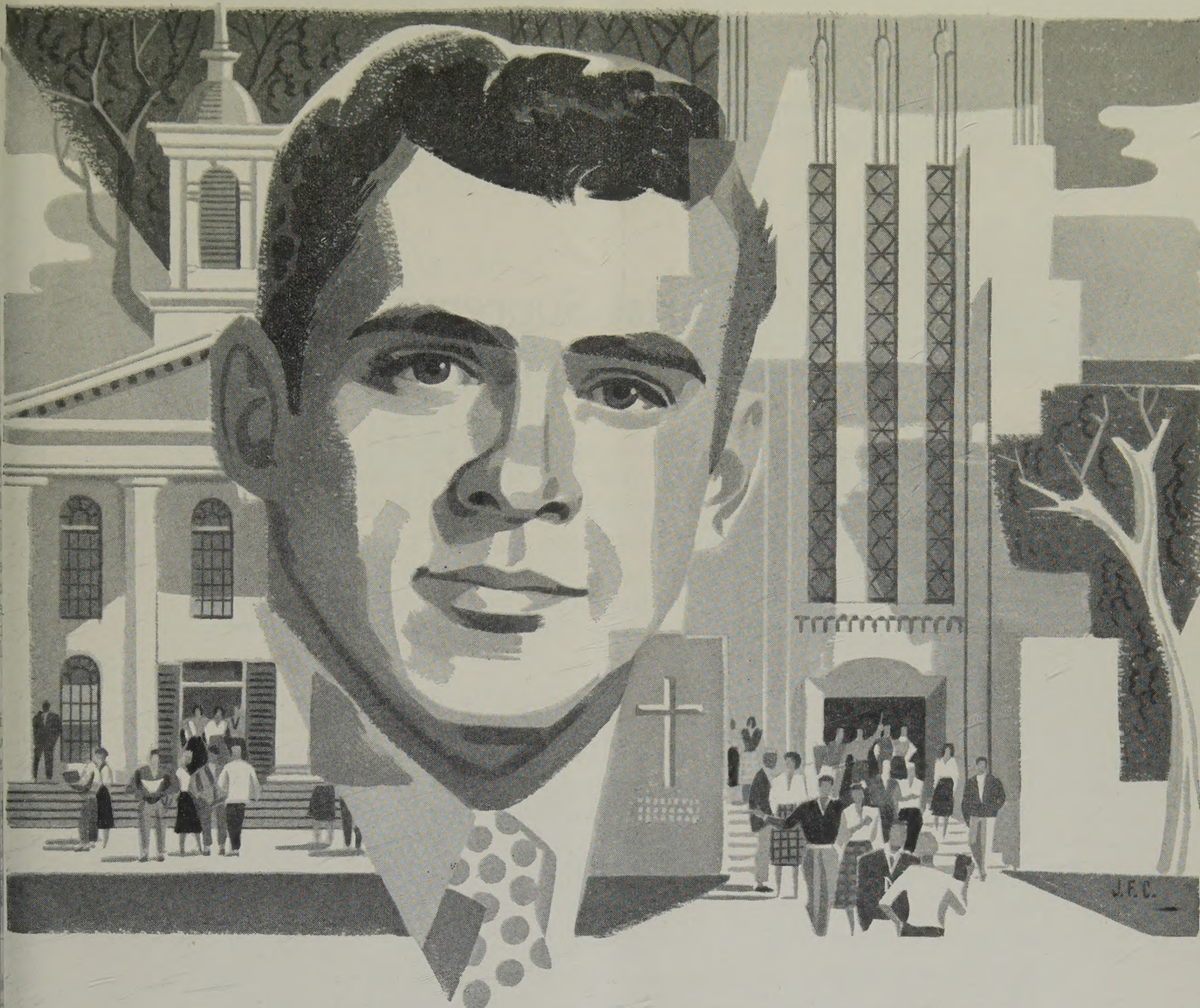
There is a strong difference between being passively resigned to an inevitable future and being actively committed to a divinely ordained consummation of God's redemptive purpose. The Christian is admonished to discriminate between the honest doubter and the open skeptic and have mercy on the former (v. 22, see A.S.V. for a helpful translation of this). The Christian must therefore maintain an attitude of aggressive evangelism while being wary of becoming contaminated with the spirit of this age (v. 23). This is a good analysis of the greatest snare of the current hour. Jude summarizes his epistle with a fervent and meaningful benediction suited to the spirit of the epistle.

## HELPFUL HINTS FOR LESSON PREPARATION

- (1) Keep in mind that Peter and Jude are writing to Christians who are living in a day not unlike our own. (2) The perils of an apostate age are never those from outside. It

is the moral decadence and spiritual atrophy within the church that ultimately destroys it. Church history proves that persecution is the best atmosphere for the growth of the church. Our danger is ourselves, not our enemies.





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## Christ Supreme

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**E**DUCATING men and women who are preparing for service in response to a divine call is a sacred responsibility. The aims of schools established for this purpose differ radically from the controlling aims of schools in general.

Higher education frankly appeals to selfish motives. Self-improvement as a means to social and financial success is held up as a worthy goal. Fame, prestige and power beckon to the students beyond that horizon where academic degrees are silhouetted in alphabetical array, veritable keys to the land of heart's desire.

"Living a useful life" and "making a contribution to society" are expressions about as lofty as any heard on most college campuses. Their underlying egotism passes unnoticed. Little wonder that the average undergraduate's ideals can be summed up under these three heads: achieving popularity, making a name for himself and securing an inside track in the race for success.

The vision which brought into being the schools of The Christian and Missionary Alliance, where young people train to be foreign missionaries and home workers, is of another sort. The appeal is to students who willingly suffer the loss of all things that they may win Christ.

Merely providing a Christian atmosphere in which a student may acquire a little culture and perfect his personal gifts is not the purpose of education in a Society which concentrates its energies on making Christ known to the uttermost parts of the earth. Fanning the flame of holy devotion to Christ and deepening the student's insight as he applies himself to the study of God's Word is education of the first rank. Happy is the teacher who can invite young people to the fountainheads of knowledge in an atmosphere charged with praying that has as its chief burden "Here am I, Lord, send me."

In the light of the vision God had placed upon his heart, A. B. Simpson clearly discerned the snares set for Christian schools. Too many of their graduates had their eyes on something else than losing themselves for Christ in some distant land or ministering to some humble flock at home. Learned and devout men, weary of the divided emphases in schools they knew, gladly joined him in pioneering a kind of school in which supreme devotion to Christ was more than a mere motto.

Changes in the pattern of instruction may be necessary to enable Alliance schools to fulfill their ministry, but they need make no apology for adhering to the sublime aims for which they were established.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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